

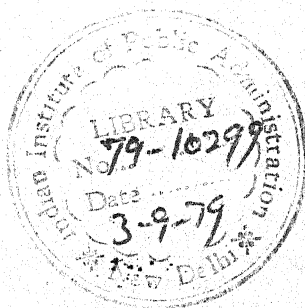
THE SCIENCE OF HUMAN ENERGY RESOURCES

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Swami Ranganathananda



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FOREWORD

The Science of Human Energy Resources was the subject of a talk that Swami Ranganathananda gave at the Maharashtra branch of the IIPA in Bombay early this year before a distinguished audience consisting of public men, administrators, professionals, businessmen, students and other members of the public. Swamiji's forte is and has all along been to bring religion close to us as a force to help and sustain us in our day-to-day life and to have within us a sense of fulfilment in our tasks and responsibilities. He is unique in interpreting the tenets of religion in a scientific background and in accordance with the challenges of our contemporary world.

In his talk at the IIPA, he pointed out that the well of spiritual force in each one of us was drying up. The resultant catastrophe is not dissimilar to that in the physical world of the potential drying up of the oil wells in the Middle East. Here the parallel must stop. For, whereas the oil wells once dry have perhaps to remain dry, the spiritual well can be refilled to the brim by a little introspection and self-assessment which is open to any one of us and for which Swamiji provides us the required inspiration in his lecture.

The *Adhyātma Vidyā* that he has elaborated here is, in essence, the method by which our levels of consciousness can be raised and a new spiritual dimension added to the physical and the intellectual in human personality. Swamiji has so convincingly explained that the truth of the *Gītā* and the *Upaniṣads* are not just for the sanyasin in the forest. On the other hand, it helps everyone of us in our spiritual growth that makes for fearlessness, character strength and human love and concern which, taken together, give us an inward qualitative richness too. These qualities, enlarged on a social or national dimension, give strength and integrity to the society or the nation conscious of *Adhyātma Vidyā*.

The problem with us is, as Swamiji puts it, we have relegated religion to a corner shelf in our mind to be taken out

at our option and forgotten again at ease. The consequent loss of social sensitivity is there for all to see. Swamiji feelingly remonstrates: 'Richer the man, the more educated he is, the more privileged he claims to be, steeper is his fall as a moral being'. Contrariwise, we find nobility of character even in the lowliest among us. This only shows, if we bother to know, that we have the potentiality within ourselves for infinite upliftment, almost divine in nature, whatever be our mundane status. Resurrection is not a denominational faith in this context. Resurrection is of Man—the son of God—and when that happens, placed in whatever circumstances we are, there will be in each one of us a new energy resource of high quality.

Eliot lamented: 'Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?' Swamiji's accusing finger is towards this deterioration in values, individual and social. In other words, we have lost *prajna* to *panditya* and in the place of the sage we have the mere scholar. We are poorer in this exchange by any measure.

We are grateful to Swami Ranganathananda for his timely reminder to us of what we have lost and what we can regain with effort and dedication. The IIPA is privileged to have been permitted by Swamiji to publish the text of his speech for wider circulation. We commend the Maharashtra branch of IIPA for organising this function. We do hope that Swamiji's inspiring speech will help to promote good citizenship, good administration and a better public life in the country.

New Delhi
August 20, 1979.

T.N. CHATURVEDI

THE SCIENCE OF HUMAN ENERGY RESOURCES*

SWAMI RANGANATHANANDA

1. *Introduction*

I am very thankful to the Maharashtra branch of the Indian Institute of Public Administration for asking me to come and speak to you this evening. Administration and politics have become so important in India today that we can either destroy our India or create a strong, beautiful India through our politics and our administration. The choice is before us. Shall we build up a healthy body-politic, or shall we fill it with all toxic substances which will ultimately destroy the socio-political organism itself? Far from being academic, this question is very much relevant today when the hopes and aspirations, which we had cherished during our 'tryst with destiny' at the midnight hour of the birth of political independence on 15th August, 1947, are getting eroded. It is for all our citizens to consider the situation calmly and dispassionately, and apply the correct remedies with consistent energy and vigour.

It is against this background that I have chosen a very special subject for this evening's exposition. Sometimes, a subject may be puzzling to many intending listeners. I remember when I spoke at the Medical College, Trivandrum, some years ago, I gave the subject: *Man's Spiritual Life in the Light of Twentieth-Century Scientific Thought*. Both the Principal, and also another person, who introduced me initially, remarked: 'We do not know what Swamiji is going to speak to us this evening on this subject; the subject is so intriguing'. Yet, that subject was then, and also is now, a most vital theme, as scientific thought today is giving man so many hints and suggestions about his inner life

*Based on the tape-record of an extempore speech delivered on 6th February, 1979 at the Indian Institute of Public Administration, Maharashtra Regional Branch, Mantralaya, Bombay.

in order to enrich it *qualitatively* and not merely *quantitatively*. Equally important, and closely allied to it, is this evening's theme: *The Science of Human Energy Resources*.

2. *Energy Crisis: External versus Internal*

The topic that is now discussed most all over the world is *energy crisis*, relating to the fast depletion of the non-renewable energy resources of nature. Every day you read in the newspapers and magazines about the impending energy crisis; many scientific seminars are held all over the world on how to solve this crisis. It is a crisis affecting man through his external environment; and solar energy is considered as the only possible final solution, if it is at all practicable. In the context of this current external energy crisis, a thought naturally occurs: Why is it that man is not proving equal to his challenges today? Why is it that, after constructing such a rich society through his efficient science and technology, man still finds himself broken, battered, bruised in that very society? Why is he feeling unfulfilled within, though all around him everything is propitious? *Is there another energy crisis within man himself* which may be partly responsible, through his wrong philosophy of life, even for that very external crisis? Does he or does he not have, within him, energy that can give him a grip on his life, and a direction to his movements in the outer world, instead of simply being whirled about by the energies released by modern technological discoveries? Can he not order his own life in a masterly way, instead of being ordered about like any other *creature*? Has he not the organic capacity to achieve peace and fulfilment, individual and collective?

3. *Movement versus Direction*

These are questions that have ceased to be merely academic. They are the questions affecting man's very survival. Modern man is continuously involved in movement, but the direction is missing all the time. As one scientist has said: man discovered long ago the method of giving direction to his shipping by looking at the stars; later on, he discovered the compass needle. And still later, the discoveries of energy resources such as steam, electricity, and nuclear power helped in driving his ship faster and faster. All these later discoveries of faster and faster move-

ment are nothing compared to the earlier discovery of the fixed stars and the compass needle, and the recent still more sophisticated direction-finding instruments, for giving guidance to sea-going vessels and air-flying vehicles, regarding the *direction* in which they have to go.

4. *Adhyātma-Vidyā : The Science of Man in Depth*

Today's human condition is such that we have energy of movement, but we are lacking in direction; and it is here that we need a new science, a new technique, of direction-finding. Physics is very highly developed today; so also are the other sciences of physical nature, like astronomy and chemistry and biology. *But the science of man has not developed satisfactorily.* Many modern scientists feel that, unless the science of man advances in step with the sciences of nature, man will become increasingly weakened, and the successes of his physical sciences will become his defeats. Our country has, however, contributed immensely in this field of the science of man; I shall call it, more precisely, *the science of man in depth*, to distinguish it from modern subjects like physiology, anatomy, and behaviouristic and Freudian psychologies which also are sciences of man, but which do not touch the essential and luminous truth of man in his depths.

I wish that our country today devotes a little time to understand its own outstanding and unique contribution to this science of man in depth, for which the precise Sanskrit word is *adhyātma-vidyā*. Throughout the world today, in all thinking circles, there is great interest in this subject. Referring to the insufficiencies of modern scientific thought, and knocking at the door of India's *adhyātma-vidyā* in the process, Lincoln Barnett says in his book: *The Universe and Dr. Einstein* (Mentor edition, pp. 126-27).

In the evolution of scientific thought, one fact has become impressively clear; there is no mystery of the physical world which does not point to a mystery beyond itself. All high roads of the intellect, all byways of theory and conjecture lead ultimately to an abyss that human ingenuity can never span. For, man is enchained by the very condition of his being, his finiteness and involvement in nature. The farther he extends his horizons, the more vividly he recognizes the fact that, as physicist Niels Bohr puts it, "we are both spectators and actors in the

great drama of existence." *Man is thus his own greatest mystery. He does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself.* He comprehends but little of his organic processes, and even less of his unique capacity to perceive the world about him, to reason and to dream. *Least of all does he understand his noblest and most mysterious faculty: the ability to transcend himself and perceive himself in the act of perception* (Italics not by the author).

5. *Adhyātma-Vidyā: Its Pre-eminence in the Indian Tradition*

Our writers in ancient India gave the highest place of honour to this science of man in depth. Physics, chemistry, botany, zoology, and astronomy—all these *vidyās* or sciences were highly respected and cultivated in ancient India; but pre-eminent position among all sciences was given to this science of man in depth. In the *Bhagavad-Gītā*, enumerating his glories in the manifested universe as its one in-dwelling and out-spreading Divine Reality, Śrī Kṛṣṇa, the Divine Incarnation, affirms this pre-eminent position when he says (X.32): *adhyātma vidyā vidyā-nām*—among the *vidyās* or sciences, I am *adhyātma-vidyā*. If one is a physicist, his or her knowledge of physics will help him or her only so long as he or she is in the laboratory. But when he or she goes home, and has to deal with the family members or with colleagues in the office or fellow-citizens in society, that science has no meaning for him or her at all. Such is the situation with respect to all our sciences of physical nature. If a husband deals with his wife in terms of his physics or any of the other physical sciences, he will make a mess of his marriage; the same with respect to the wife in relation to her husband. If a leader deals with the people in terms of these physical sciences, he will make a mess of the society around him; all this is so because of the highly limited scope of their application, and the more significant non-physical dimensions of the human personality. But when he or she knows man in depth as expounded in the *adhyātma-vidyā*, he or she will be wonderfully successful in dealing with oneself and equally so when dealing with others. That is why Śrī Kṛṣṇa, and most of the scientific and philosophical and sociological thinkers of India, gave *adhyātma-vidyā* the pre-eminent status among the sciences to be mastered by man.

6. *The Science of Human Possibilities*

Today, India is working hard to master the physical sciences; our people had neglected them for centuries; and most of the human problems in India today have arisen from this long neglect. But in correcting the mistake of that neglect, we are also committing another mistake, namely, neglecting our *adhyātmavidyā*, which we have specially cultivated for ages, and which is our best international contribution to general human development and fulfilment. The late Sir Julian Huxley, eminent biologist and humanist, referred to the need for modern man to develop a new science, along with the various physical sciences which have already been developed. He gave it a beautiful title: *the science of human possibilities*. In his lecture on 'The Evolutionary Vision' delivered at the closing session of the 1959 Chicago University symposium on *Evolution After Darwin*, held to commemorate the centenary of the publication of Darwin's *Origin of Species*, he gave a *spiritual orientation* to the evolutionary process (*Evolution After Darwin*, Vol. III, pp. 251-52):

Man's evolution is not biological but psycho-social; it operates by the mechanism of cultural tradition, which involves the cumulative self-reproduction and self-variation of mental activities and their products. Accordingly, major steps in the human phase of evolution are achieved by break-throughs to new dominant patterns of mental organization of knowledge, ideas, and beliefs—ideological instead of physiological or biological organization.... All dominant thought organizations are concerned with the ultimate, as well as with the immediate, problems of existence or, as I should rather say, with the most ultimate problems that the thought of the time is capable of formulating or even envisaging. They are all concerned with giving some interpretation of man, of the world which he is to live in, and of his place and role in that world—in other words, some comprehensive picture of human destiny and significance.

Revealing the twentieth-century understanding of the trend of human evolution towards *qualitative enrichment*, in place of the *quantitative* of the pre-human phase, he further says (*ibid.*, pp. 261-62):

It (evolutionary vision) shows us mind enthroned above matter, quantity subordinate to quality.'

In his essay on *Emergence of Darwinism*, he sums up the goal of the evolutionary process at the human level as fulfilment (*ibid.*, Vol. I, p. 20):

In the light of our present knowledge, man's most comprehensive aim is seen not as mere survival, not as numerical increase, not as increased complexity of organization or increased control over his environment, but as greater fulfilment—the fuller realization of more possibilities by the human species collectively and more of its component members individually.

And towards this end, he pleads for the development of a *new science of human possibilities* (*ibid.*, Vol. I, p. 21):

Once greater fulfilment is recognized as man's ultimate or dominant aim, we shall need a science of human possibilities to help guide the long course of psycho-social evolution that lies ahead.

What India developed, ages ago, in her *Upaniṣads* and the *Gītā* as *adhyātma-vidyā*, was indeed in response to this need for a science of human possibilities. A new-born baby, hardly seven pounds in weight, is so tender an organism that a little extra heat or cold can destroy it. Yet, look at the sparkling eyes of that little baby! You suspect the presence of a depth behind those eyes, unlike those of a statue, and of enormous energies lying dormant somewhere within its depths; and your whole effort with regard to the education of that baby will be to make it unfold all those energies. In that process, one day, he or she will become a great scientist, a great olympic runner, a great statesman, or a great saint. All these possibilities are hidden in that little baby.

7. *Tat Tvam Asi : Its Profound Significance*

In the *Chāndogya Upaniṣad* (VI. viii. 7), there is a brief utterance which many of us may have heard of, though few of us may have really grasped its profound significance. That utterance is *Tat Tvam Asi*—‘That Thou Art’. We were under the impression that that utterance was meant for sages and saints in the Himalayan retreats like Uttarakāśī; and an administrator or the general citizen, the industrial worker or the housewife, has nothing to do with it. I am happy to tell you today that

that impression of ours is wrong and that that truth is meant for all, as Swami Vivekananda has taught us in the modern period.

It is inspiring for us to find that several practical and clear-thinking modern Western scientists also, when they come in touch with this profound science of man in depth as developed in our ancient Upaniṣads, and come in touch also with such utterances, grasp their profound significance and place before us their truth-relevance for modern man. The late J.B.S. Haldane, the distinguished British micro-biologist, though an agnostic and far away from established religions, felt something wonderful in our India. He knew well all about our poverty, our backwardness, our million problems, and yet he left his own highly developed home country after the Second World War, came to India and settled down in Bhubaneshwar, and established his research laboratory there and, later, also died there. In the course of his lectures on the *Unity and Diversity of Life*, he tells us with much passion (quoted in *The Gītā in the Light of Modern Science* by R.B. Lal, pp. 24-25):

I think that only two of the discoveries of this century in physics are of profound philosophical importance. One is Einstein's discovery that time and space are aspects of the same kind of relationship. The other is that the distinction between two particles of the same kind is not absolute. We have not yet got the words to formulate this principle adequately. But it helps me to believe that the distinction between you and me, or the nearest mosquito and me, is nothing absolute either... Any one who has the concrete and detailed notion of the unity of life, at which I have arrived after studying biology for sixty years, will at least have some respect for all life, including plant life...

On the walls of the large room in the zoological laboratory at Munster, where Professor Rensch keeps his living animals, are written the words: *Tat Tvam Asi*. If I have helped any of you to understand some of the implications of this great saying, my lectures have not been in vain.

8. *Vedāntic Vision of Cit-Śakti behind Man and Nature*

Enormous energies, says Vedānta, are dormant in every one of us, in every living and non-living entity in the world, like the infinite quantum energy field behind all short-lived quantum particles and behind all more stable molecular structures of the physical universe, as taught by modern physics. Some of the best

hymns in our religious books are centred in this inspiring truth. Conceiving the ultimate reality within the universe and man as Infinite Energy of Pure Consciousness, *Cit-Śakti*, and designating it as *Parā-Prakṛti*, Supreme Nature, as *Ādyā-Śakti*, Primordial Energy, and as *Devī*, the Divine Mother, the *Devī-Māhātmyam* sings Her hymn of praise in a series of verses like the following (V. 20):

*Yā devī sarvabhūteṣu
śakti rūpeṇa samsthītā;
Namaḥ tasyai, namaḥ tasyai
Namaḥ tasyai namo namaḥ—*

‘That Divine Mother who is present in all beings as *śakti*, as power or energy, I salute Her, I salute Her, I salute Her, again and again.’

What is the nature of this *Śakti*? In the external world, we have wind power, sea-wave power, thermal and hydel power, nuclear power, muscle power, bull power, horse power, and so on. Similarly, within every human being, there are so many different types and levels of power. *No physical science or other secular or religious literature in the world, ancient or modern, has ever studied this impressive spectrum of powers within man so thoroughly and luminously as our ancient Upaniṣads and the Gītā.* Today, in India, and in all other developing countries, man is trying to develop his external physical energy resources through geological and technological efforts. But let us not forget that, unless we strengthen man *pari passu* with the strengthening and enriching of his natural environment, it is man that is going to suffer. Many people today appreciate and accept this idea, but do not really know what is meant by all this idea of the strengthening of man.

9. Limitations of Energy Physical and Energy Mental

We know only two types of human energies; one is muscular energy, the other is mental energy. Modern science and Western culture have developed these two remarkably well in the modern period. But is that all? Today we find, in spite of physical strength, in spite of intellectual strength, man is feeling himself unfulfilled, and, the more advanced a nation, the more problems it has so far as the inner life of man is concerned. We read of

crime explosions, drug explosions, alcoholic drink explosions, sex explosions, and psychic break-downs. Humanity needs some new strength, some new energy resource, to be able to withstand and overcome these explosive pressures, beyond the merely physical or intellectual. But is there such a hidden source of strength in man? And is there a science dealing with it and a technique to avail of it? These are the questions that are asked every day by the people, and by the students and teachers in the universities, of countries like Western Europe, America, Australia, and Soviet Russia. Our people also have begun now to ask these very questions, after experiencing the initial shocks of the modern industrial age.

Is there any energy resource within the human organism which, if brought out, can make one a strong, steady, peaceful, and fully integrated human being? Can we produce such a human being merely by manipulating his economic and sociopolitical environments or by enactments of parliaments? Today, we read and hear about, and also see around us, in our own country as well as in other countries, the tragic scenes of men and women *falling down* from high places on account of political bribery and social corruption and all sorts of social malpractices. Is there any science which can successfully deal with this problem and give man the strength of will and purpose to stand steady, in spite of forces trying to pull him down? Yes, says our hoary and living heritage of *adhyātma-vīdyā*. Even a little investigation into this subject will be a tremendous source of character-strength and hope for our nation today. As assured by Śrī Kṛṣṇa in *Gītā* (II. 40): *Svalpamapyasya dharmasya trāyate mahato bhayāt*—‘Even a little of this *dharma* (science and technique) will save man from much fear.’ I shall deal with this theme only briefly this evening, as it is a very vast and profound subject. I have, however, tried to deal with it as scientifically as possible, and in greater detail, in my book: *The Message of the Upaniṣads*, especially in its pages dealing with the third chapter of the *Kaṭhā Upaniṣad*.

10. *Human Energy: Gross versus Subtle Types*

The first form of energy that becomes manifest in a human being is his or her muscular energy. The new born baby throws up its hands and legs, trying to manifest and develop this

energy. We may call it the muscle power, which slowly develops in the child by constant exercise of its limbs and through nourishment provided by food. But this muscle power is a very *sthūla*, or gross, form of energy. Behind the muscle, there is a tiny nerve fibre. Cut out that nerve fibre, and the muscle, however strong and developed as in an athlete, becomes dead, its energy is gone. Thus, at the very outset of our investigation, we realise that, behind the gross muscle power of man, there is a *subtle*, but more significant, energy system located in the nervous system of man. Investigating further, we find that, behind the nervous system of ours, there is the more subtle psychic energy system, sustaining and controlling that nervous system. If that psychic system is damaged or weakened, the muscle and the nerve will become powerless to function. Thus we see that, as we go deeper and deeper into man, we come across subtler and subtler forms of energy within him. Further, we also note that, as we progress from the gross to the subtle, we also find that the human energy resources grow also in quantity and quality, in immensity and range. Our ancient sages of the Upaniṣads successfully tried to penetrate man in depth with their highly trained and pure minds.

11. *The Self of Man: The Focus of Infinite Energy*

And what did they find? Behind the body, behind the nervous system, and behind even the psychic energy system, they discovered the infinite nature of man, the focus of a unique and immense energy resource in him, which they identified as the true Self of man, the Ātman. It is this discovery that is epitomized in that short *mantra* referred to earlier: *Tat Tvam Asi* 'That Thou Art'. The sentence in which this pithy formula for human energy resource occurs, parallel to the modern Einsteinian formula of $E=mc^2$ for all physical energy systems, forms the fervent exhortation of the father-teacher Āruṇi to his son-disciple Śvetaketu. Concluding his first exposition of the Upaniṣadic search for, and discovery of, a unified *spiritual energy-field* in the infinite pure Consciousness of Brahman or Ātman behind the universe and man, sage Āruṇi says (*Chāndogya Upaniṣad*, VI. 8.7):

Sa ya eṣo aṇimā, āitat ātmyam idaṁ sarvaṁ;

Tat satyam, sa ātmā, tat tvam asi, Śvetaketu—

‘This, that which is extremely subtle, all this manifested universe has that as its Self, that is the Truth, He is the Ātman or the Self, and That Thou Art, O Śvetaketu’.

The Upaniṣad says to all humanity through Śvetaketu: You are that Ātman, infinite, immortal, and ever pure; that is your true nature; you are not this organic system; you are not this tiny flimsy individual that you suppose yourself to be. There is an infinite dimension behind your finite organic individuality. Try to understand it; try to manifest it in yourself and help others to manifest it. That is the science of human growth, development, and fulfilment.

In his address on *The Mission of the Vedānta* delivered at Kumbakonam in Tamilnad in February 1897, Swami Vivekananda uttered this stirring Vedāntic truth (*The Complete Works*, Vol. III, p. 193):

Arise, Awake! Awake from this hypnotism of weakness. *None* is really weak; the soul is infinite, omnipotent, and omniscient....

Teach yourselves, teach every one, his real nature; call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity.

12. ‘*Learning to Be*’ versus ‘*Learning to Do*’

We normally limit the concept of growth to the physical, in nature and man. We speak of economic growth, industrial growth, population growth, and so on, besides the physical and intellectual growth of the individual. But side by side with these, and more significant than either, there is also *the spiritual growth of man*. A few years ago, the UNESCO had established a commission of enquiry about education of man in the post-war era; it was presided over by the then French Education Minister, later, Prime Minister, Edward Faure. The commission issued a report, and I was very much struck by the unique title of that report, namely, *Learning to Be*. Indeed, so far as man is concerned, education should essentially be *learning to be*, and only secondarily *learning to do*. But never merely *learning to do*. When you stress learning to be, you have to go beyond the human muscular dimension, his neural dimension, and even beyond his merely intellectual dimension, says Vedānta. The UNESCO Report itself does not go so far, though

its fine conclusions and suggestions cannot stand without that further penetration.

Modern physical sciences are well conversant with the two main dimensions of human growth, namely, the physical and the mental; and we in India are also trying to develop our people in these two directions. We want our children to grow physically, to develop into fine specimens of physical beauty and strength. We also want them to attain mental growth, cultivate the physical sciences, develop practical efficiency and the capacity to alter their environment in terms of their allround developmental requirements, and acquire a grip on that external environment. But are these the only dimensions of human growth? Can man ignore and neglect his inherent spiritual nature without paying a heavy price for it?

13. *Inner Insecurity in the Context of External Security*

All over the world today we find that in spite of physical well-being and high intellectual growth, man has become inwardly poor and unstable, and has become a problem to himself and a problem to others. The great German philosopher of the last century, Schopenhauer, predicted this predicament of modern man, a predicament which has become most true in the post-war period and which poses a mocking question-mark to space-age humanity (*The World as Will and Idea*, Vol. I, p. 404):

All men who are secure from want and care, now that at last they have thrown off all other burdens, become burden to themselves.

Our own Upaniṣads, in the light of their depth-study of human nature and destiny, made the same prediction, ages ago, about the unfulfilment of man due to his spiritual insufficiencies; and this has become literally true of man in this otherwise amazing modern space-age (*Śvetāśvatara Upaniṣad*, VI. 20):

*Yadā carmavat ākāśam
veṣṭayiṣyanti mānavāḥ;
Tadā devam aviṣṇāya
duḥkhasyānto bhaviṣyati—*

'Men may (through their technical skill) roll up all space

like a piece of leather; still there will be no end of sorrow for them without realizing the luminous One (within).'

14. *The Challenge of Tat Tvam Asi to the Current Human Distortions*

This spiritual impoverishment distorts the human personality within and, as a consequence, also the social situation without. We can study this distortion in our own country even during these few post-independence years. It is our *educated* people who fall down before temptations, big or small, and who are creating immense problems for our nation. It is the products of our *costly* intellectual education, miscalled 'higher' education, that indulge in various forms of bribery, corruption, smuggling, social malpractices, and all high crime; besides, the corrupt practices by our teachers and mass copying by our students are also products of the same 'higher' education. In these, we get verification of the truth that men can be intellectual giants and moral pygmies at the same time. And that is what we are turning out increasingly from our education into our politics, our administration, and our professions, to an unhealthy degree. We have to reverse this trend. The ancient wisdom of India whispers to us today that, along with physical growth and intellectual growth, *we must also seek growth in a new dimension, namely, the spiritual dimension of man.* Beyond the merely physical and intellectual, there is the infinite and divine nature of man referred to in the *Tat Tvam Asi* formula. *When that dimension becomes even slightly manifest in character and conduct, a new energy resource of high quality and quantity becomes available to every human being.*

15. *The Science of All-round Human Growth*

Let me give you a simple example. A visitor reaches a hotel but forgets his purse in the taxi. One type of driver will quietly pocket it. Another will seek out the owner and restore the purse to him. Between these two actions, there is a world of difference so far as the *consciousness levels* and the *inner developments* of the two drivers are concerned. The man who pockets the purse has developed his intelligence to the point of mere cleverness; but the capacity for compassion is missing in him; and that is a spiritual and not an intellectual capacity. He

is confined within his own tiny organic system, can respond only to its cravings, and his intellect has become a slave of that limited system. The other person has grown beyond his organic limitations, trained his mind to respond to the impulses of his higher spiritual dimension and to dig his affections into the hearts of others, and developed the capacity to enter into, and be entered into by, others. It is this spiritual growth that expressed itself as compassion for the man who had lost his purse. All humanistic impulses, all capacity for ethical response, for love, for dedication, for service, and even the capacity for team-work, *are only the by-products of man's growth in the spiritual dimension.* Intellectual growth, by itself, does not help one to manifest these virtues and graces. We hear of even great scientists, with superlative intellects, destroying the chances of junior research workers coming up in their research fields or appropriating their research discoveries as their own; also of senior administrators passing on administrative lapses and failures to their loyal juniors, instead of helping and protecting them. *It is only spiritual growth that makes for fearlessness, character-strength, independence, human love and concern, and the inward qualitative richness of the individual and the health and strength and integrity of the nation.* And this spiritual growth is the birthright of every one, says Vedānta. This type of growth is not ensured in millions of our people today; consequently, many of our people, including educated people, present the picture of *arrested* human development; hence the plethora of our social maladies. Many of our parents stimulate their children to become clever and ambitious, but not patriotic and human. The great psychologist of Harvard University, late William McDougall, in his famous book: *Character and the Conduct of Life*, tells us that youth must have ambition but that ambition must be integrated with a certain ideal of character. If the chastening touch of that ideal is not present, that ambition will make that youth unscrupulous; for scruples stand in the way of ambition; and such ambitious youths, he warns, often turn out into rascals, when no humanistic impulse influences their conduct and behaviour. What we want is all-round human growth.

The science of human growth must take into account the deeper dimension of the divine spark inherent in every being, the

Ātman. The stirring of this spiritual dimension expresses itself in the emergence of a new creative and vast energy resource, out of which flow compassion, love, service, and dedication, and the strength to check the impulse to fatten oneself at the cost of others. That is an energy resource which the whole world needs today in order to evolve a healthy and humanized social order. Why is there a steady increase of crime in society today? It is because the body has become strong, the intellect has become sharp, but the moral sense has not accompanied these two. Humanistic impulse and the moral sense are not things dictated by a text-book of religion, or by a religious pontiff, or by the political authority. *They proceed from man's spiritual growth as its by-product.*

Just as industrial production or agricultural production does not increase by just exhortations, but needs the teaching of the know-how of it, the science and technique of it, to the people, so also morality or ethics, says Vedānta, needs the imparting of the science and technique of it to all people. The concept of growth has an inherent attraction to the human mind. When this subject is, therefore, presented as a significant dimension of human growth, people will accept it and try to implement it; there will be no need to impose it on people, as there is found no need to impose science and technology on people; they take to it because it is the product of a search for truth and an impulse for the alleviation of human suffering and to improve their living conditions. In the words of Swami Vivekananda (*The Complete Works*, Vol. I, *Rāja Yoga*, pp. 171-72):

We hear "Be Good," and "Be Good" and "Be Good" taught all over the world. There is hardly a child, born in any country in the world, who has not been told, "Do not steal", "Do not tell a lie"; but nobody tells the child how he can help doing them. Talking will not help him. Why should he not become a thief? We do not teach him how not to steal; we simply tell him, "Do not steal". *Only when we teach him to control his mind do we really help him.* All actions, internal and external, occur when the mind joins itself to certain centres, called the organs. Willingly or unwillingly, it is drawn to join itself to the centres, and that is why people do foolish deeds, and feel miserable which, if the mind were under control, they would not do. What would be the result of controlling the mind? It then would not join itself to the centres of perception and, naturally, feeling and willing would be under control.

When I visited the United States two years ago, a lady told me: "Swamiji, we have so many problems here—mothers battering their own children, husbands battering their wives, etc. Now their number is increasing day by day. These problems have been highlighted by the *Newsweek* and other journals also. Do not these phenomena negate the current concept of development and progress?" We generally describe the progress of a nation in the modern age in terms of the per capita production and consumption of various forms of external energy resources, like electricity and nuclear power. But is that a sufficient criterion, the only criterion, of human development? In spite of their tremendous external energy resources, men and women in the developed countries feel unhappy, tense, unfulfilled; and the developing countries like our own India are also following in their wake. That is why this subject of the science of *man growing beyond the merely physical and intellectual dimension into a truly spiritual dimension*, and manifesting thereby the spark of divinity within him, is so very important and relevant.

16. Śaṅkarācārya on the Science of Human Energy Resources

Śaṅkarācārya, while giving, in a very luminous passage in his comment on the *Kāthā Upaniṣad*, an insight into this infinite spiritual energy resource in man, gives us also something like a calculus of the energy resources within every human being. In precise scientific terms, he tells us that *the energy resources within every human being are organized in an ascending scale of subtlety, immensity, and inwardness—Sūkṣmā, mahāntaśca, pratyagātma-bhūtiśca*. Muscular energy is gross, nervous energy is subtler, and psychic energy is even more subtle.

While giving these comparisons, he brings out another subtle truth, and it is this: As the energy becomes more and more subtle, *sūkṣma*, it also becomes more and more immense, *mahāntaśca*. As we saw earlier, the muscle looks big, but its real energy is in the tiny and subtle nerve fibre behind it. To recognize this truth, man needs a certain mental maturity; immature minds are dazzled by the gross, by mere quantity and size. If a child is asked: who is greater, a wrestler like Mohammad Ali or a frail Mahatma Gandhi, the child will reply: Certainly, Mohammad Ali, because he is muscular and

full of energy. The child mind cannot grasp the dimensions of subtle energies manifested in men like Gandhi, energies not only more subtle but also more immense in range and power. It is good to appreciate muscle power; but it is important to recognize powers finer, subtler, and more significant than that.

Muscular energy comes entirely from physical food; neural and psychic energy come less from physical food and more from a subtle and intangible inner combustion. The energy manifested by great scientists and social revolutionaries is greater than what their physical food-intake warranted. This is still more true of great world-moving and epoch-making personalities like Budha, Jesus, and Ramakrishna. The energy they manifested, and their impact on the world even after their physical death, bear no significant relation to the physical or even to the intellectual food they took when they were alive. On the other hand, the energy manifested by heavy eaters is qualitatively far inferior to the quantity of their food-intake.

Men and women, moved by lofty ideals of love and service, patriotism and human dedication, engage in untiring work entirely disproportionate to their physical, and even mental, food nourishments. Where do they get their energies from? Obviously, from the depth of their personalities.

17. *The Upaniṣads on 'The Science of Human Possibilities'*

Anticipating by over four thousand years the demand voiced by the late biologist Sir Julian Huxley for a new 'science of human possibilities', the *Kāthā Upaniṣad* proclaims the truth of the infinite possibilities in man, and how to unfold that truth, in one of its greatest verses (III. 12):

Eṣa sarveṣu bhūteṣu gūḍho ātmāna prakāśate;

Drśyate tvagryayā buddhyā sūkṣmayā sūkṣma-darśibhiḥ—

'This (infinite) Ātman, being hidden in all beings (like fire in ashes), does not shine in all; but (It) can be realized, made manifest, by all who are accustomed to enquire into subtle truths by means of their sharp and subtle reason.'

The Ātman is the 'Imprisoned Splendour' in all, in the language of Robert Browning in his poem: *Paracelsus*.

Śankarācārya's comment on this verse brings out the power on this great utterance:

Eṣa Puruṣaḥ sarveṣu—brahmādi staṁba paryanteṣu—bhūteṣu, gūḍhaḥ—samvṛto, darśana-śravaṇādi karmā, avidyā-māyācchanno; ata eva ātmā na prakāśate ātmatvena kasyacit.

Aho, atigambhīrā, duravagāhyā, vicitrā ca iyaṁ māyā, yad ayaṁ sarvo jantuḥ, paramārthataḥ, paramārtha satattvo api, evaṁ bodhyamāno, ahaṁ paramātmā iti na grhṇāti, anātmānaṁ dehendriyādi-saṅghātam, ātmano dṛśyamānaṁ api, ghaṭādivat ātmatvena, ahaṁ amuṣya putraḥ iti, anucyamāno api, grhṇāti. Nūnaṁ parasyaiva māyayā momuhyamānaḥ sarvo loko baṁbha-ramūti! Tathā ca smaraṇam: "Nāhaṁ prakāśaḥ sarvasya yoga-māyā samāvṛtaḥ", ityādi.

Nanu viruddham idam ucyate: "matvā dhīro na śocati" (Kaṭhā Upaniṣad, III. 22), "na prakāśate" iti ca. Naitadevaṁ; asaṁskṛta buddheḥ avijñeyatvāt, "na prakāśate" ityuktam.

Dṛśyate tu, saṁskṛtayā agryayā—agram iva agryā, tayā, ekāgratayā upetayā, ityetat; sūkṣmayā—sūkṣma-vastu-nirūpana-parayā. Kaiḥ ? Sūkṣma darśibhiḥ: "Indriyebhyaḥ, parāḥ yarthāḥ" (ibid, III. 10) ityādi prakāreṇa, sūkṣmatā-pāraṁparya-darśanena, paraṁ sūkṣmaṁ draṣṭuṁ śīlaṁ yeṣāṁ, te sūkṣmadarśinaḥ. Taiḥ, sūkṣma-darśibhiḥ, paṇḍitaiḥ iti etat—

'This *Puruṣa* (the Infinite Self) is *hidden* in all beings, from *Brahma* (the Cosmic Mind) down to stocks and stones, behind the activities of seeing, hearing, etc., covered by *māyā*, the veiling power, of *avidyā* (spiritual ignorance); for that very reason, the self does not manifest in all as the Self.

'Alas! Extremely powerful and mysterious, difficult to comprehend, and variegated is this *māyā* (cosmic delusion) by which all beings, though in reality one with the Supreme Truth, and are also taught so, do not realize: "I am the Supreme *Ātman*"; on the contrary, they take, as their Self, the not-Self, like the complex of body and sense organs, which are *objects* (not the *subjects*) of experience, like pots and pans, and accordingly, hold notions such as "I am the son of so and so", etc.; and all this even without any teaching!

'Certainly, the whole world staggers about, deluded by the *māyā* of the Supreme Lord. Accordingly, says the *Smṛti* such

as this (*Gītā*, VII. 25):

“I am not manifest to all, enveloped as they are with my power of *māyā*”.

“Some one may object that this seems to be a contradictory statement, namely, “realising (the *Ātman*), the wise do not grieve” (*Kaṭha Upaniṣad*, II.22), and “(I am) not manifest to all”.

‘It is not so (it is not contradictory); (The *Ātman*) is unknown to impure or unrefined *buddhi* or reason; hence it was said: “(I am) not manifest”.

‘But (this verse says emphatically):

“*It is seen or realized*”—by the refined sharp (*buddhi*) which has achieved concentration. By subtle (*buddhi*)—(by *buddhi*) trained in discovering subtle truths. By whom? By those who perceive subtle truths: As mentioned in the verse (*Kaṭhā Upaniṣad*, III.10): “The nuclear dimensions of sense objects are higher than the sense organs”, etc; in this and other ways, those accustomed to grasp the comparative (higher and higher) subtleness of things, are (thus) able to see the supremely subtle (reality)—they are the subtle seers; by them, *i.e.* by the wise, (is the *Ātman* realized).’

18. *Uttiṣṭhata ! Jāgratā!*

The *Upaniṣads* not only present the great truth conveyed by such statements as ‘That Thou Art’, but also summon man to the great adventure of its progressive realisation in life and work, to the great adventure of climbing the Mount Everest of Experience. The clarion call of the *Kaṭha Upaniṣad* is particularly significant in this connection—a clarion call made familiar in the modern age by the free rendering of it by Swami Vivekananda: ‘Arise!, Awake! and stop not till the goal is reached’ (III.14):

Uttiṣṭhata ! jāgratā ! prāpya varān nibodhata !

Kṣurasya dhārā niṣitā duratyayā,

Durgam pathastat kavayo vadanti—

‘Arise, awake, enlighten yourself by approaching the great ones! Like the sharp edge of a razor is that path, difficult to tread and hard to cross; so say the sages (who have trodden it).’

Śaṅkarācārya's comment on this verse is as much luminous as strengthening:

Evam puruṣa ātmani sarvaṁ pravilāpya, ... svarūpa darśane-naiva, svasthaḥ, praśāntaḥ, kṛtakṛtyo bhavati yataḥ, ataḥ, tat darśanārtham, anādyavidyā prasuptāḥ, uttiṣṭhata, he jantavaḥ ! Ātma-jñānābhīmukhā bhavata: jāgrata! ajñāna-nidrāyāḥ ghora-rūpāyāḥ, sarvānārtha bijabhūtāyōḥ, kṣayaṁ kuruta. Katham ? Prapyā—upagamyā, varān—prakṣṣṭān, ācāryān, tattvavidāḥ, tadupadiṣṭāṁ sarvāntaram ātmānam, aham asmi iti, nibodhata—avagacchata. Na hi upekṣitavyam iti, śrutiḥ anukāṁpayā āha, mātṛvat ! ati sūkṣma-buddhi-viśayatvāt jñeyasya.

Kim iva sūkṣma buddhiḥ iti? Ucyate: Kṣurasya dhārā—agram; niṣitā—tīkṣṇīkṛtā, duratyayā—duḥkhena atyayo yasyāḥ, sā duratyayā yatha sā padbhyāṁ durgamanīyā, tathā durgam—dussamṛpādanīyam, iti etat; pathaḥ—panthānam, tat jñānalakṣa-ṇam mārgam, kavayo—medhāvino, vadanti—

‘Thus merging the entire universe in the *Puruṣa* or the Infinite Ātman, ... when, by this very realisation of one's own true nature, man becomes steady, supremely peaceful, and fulfilled, therefore, in order to realise. That, Arise ! O ye creatures who are asleep in the sleep of beginningless (spiritual) ignorance; turn towards the path leading to the knowledge of the Self; Awake ! —from this terrible sleep of (spiritual) ignorance which is the seed of all evils; put an end to it. How ? Approaching the great ones—teachers who have realised the Truth—and, taught by them, realize for yourself the innermost Ātman as your true self. This (work) is never to be neglected; therefore, the *śruti* (the Upaniṣad) exhorts (all human beings), out of compassion like a mother ! For, this knowledge or realization demands a *buddhi* or reason which is extremely subtle.

‘Like what is the nature of that *buddhi* ? It is answered thus: The sharp edge of a razor, difficult to tread. As such a path is difficult to walk over, similarly difficult to walk over is this path—the path of (spiritual) knowledge; so say the sages, those endowed with extraordinary intelligence.’

Like fire hidden by ashes, the infinite energy of the Ātman is lying hidden in every one, says Vedānta. But is it to remain so hidden all the time ? Is there no way to bring it out ?

Yes, says the verse: *drśyate*—‘It can be realized, it can be manifested’. Please note the emphatic positive utterance proceeding from a verified and verifiable truth. There *is* a science of it, there *is* a technique of it. And that is what the Upaniṣads developed as *adhyātma-vidyā*.

A primitive man initially uses only his own muscular energy, and, later, the muscular energy involved in bull and horse power. An educated and civilized man uses his intellectual energy, along with his muscular energy. Through his intellect, he also invents rockets carrying millions of units of horse power. But, in order to achieve character and life fulfilment, man must manifest the coiled up energies of his inherent spiritual nature, say the Upaniṣads, and go beyond the merely organic or the merely intellectual dimensions of his individuality. That is the meaning of the last word in Śaṅkarācārya’s statement quoted earlier: *pratyagātma-bhūtāśca*—‘and being of the nature of one’s inmost self’. The eminent palaeontologist, late Teilhard de Chardin, names the physical energies of the external universe as *the tangential form*, and the spiritual energies within man as *the radial form*, of one and the same universal energy. According to him, there is ‘a dynamic relationship existing between the *within* and the *without* of things at a given point in the universe’ (*The Phenomenon of man*, p. 63). Using precise scientific terminology, our ancient seers have called the ‘within’ of nature as the *pratyak-rūpa*, and the ‘without’ of nature as the *parāk-rūpa*, of one and the same universal non-dual Nature.

19. Static Piety versus Dynamic Spirituality

Dr. S. Radhakrishnan, in his translation and exposition of *The Bhagavad-Gītā*, tells us that, in our search for the self, we come across many *pretenders* to selfhood. Thus, the body is the first such pretender; the nervous system is the second such pretender. The psychic system is the third pretender. They are not the real self of man, but only its sheaths or vestments. The Ātman, the infinite divine Self—the *Śiva-svarūpa* or the *Cit-svarūpa* that is within all—that is the real self of man. That is the truth pointed out by the spiritual formula: *That Thou Art*. This is the most universal Truth, with the widest practical relevance in life, among the truths proclaimed by the philosophy of Vedānta. Many have been, and still are, under the wrong

impression that religion means only a static piety consisting of some ritual or ceremony; we go to the temple, church, or mosque, and come back the same individual that went in, without any spiritual growth. The positivists, the agnostics, and the atheists, on their part, consider such religion as opium for the people, as means for hypnotizing the people. That is not the science of religion at all, but only the *piety-fringed worldliness* of an *ethnic* religion. Vedānta, in its *adhyātma-vidyā*, presents religion, says Swami Vivekananda, as *dynamic spirituality* meant to *de-hypnotize* all people, pious and impious alike, and awaken them to their true nature as the Ātman, the ever-free, the ever-awake, the ever-pure Self. It was about such a static religion, largely hypnotic and weakening, and often in collision with rational science and progressive social order, and in contrast with the bold and clear profile of the dynamic spirituality of the science of religion as spiritual awakening and spiritual growth, that Vivekananda wrote in a letter to Sister Nivedita (*Letters of Vivekananda*, p. 320, 1948 edition):

My ideal indeed can be put into a few words and that is: to preach unto mankind their divinity, and how to make it manifest in every movement of life....

One idea that I see clear as daylight is that misery is caused by *ignorance* and nothing else. Who will give the world light? Sacrifice in the past has been the law; it will be, alas, for ages to come. The earth's bravest and best will have to sacrifice themselves for the good of many, for the welfare of all. Buddhas by the hundreds are necessary with eternal love and pity.

Religions of the world have become lifeless mockeries. What the world wants is character. The world is in need of those whose life is one burning love, selfless. That love will make every word tell like thunderbolt.

Religion, according to Vivekananda, is truly the science of all-round human growth, which includes physical and intellectual growth as much as spiritual growth. 'It is', he says, 'the *manifestation* of the Divinity already in man'. This is the science of *vyakti-vikāsa* or *ātma-vikāsa*—growth and development of individuality, expansion of Self-awareness beyond organic limitations.

20. *The Vedāntic Calculus of Bliss*

The *Taittirīya Upaniṣad* in its fascinating section giving a

calculus of happiness or bliss, first gives a unit of bliss and then gives its multiples; and the unit it chooses is the human happiness of a youth, and its multiples form superhuman, divine, and super-divine grades of bliss; and by the reiteration of *śrotriyasya cā akāma-hatasya* at every stage, it proclaims the glory of the bliss of the realisation of the *Ātman*, the realisation of the truth of *Tat Tvam Asi*, and the supreme sense of fulfilment experienced in its wake. The *Upaniṣad* equates this bliss with all the grades of bliss—human, super-human, divine, and super-divine (II.8):

Saiṣa ānandasya mīmāṃsā bhavati: Yuvā syāt, sādhu yuvā, adhyāyakaḥ: āśiṣṭho, dṛḍhiṣṭho, baliṣṭhaḥ; tasyeyam prthivī sarvā vittasya pūrṇā syāt; sa eko mānuṣa ānandaḥ.

Te ye śataṃ mānuṣā ānandāḥ, sa eko manuṣya-gandharvāṇām ānandaḥ; śrotriyasya cā-kāmahatasya....

Te ye śataṃ indrasyānandāḥ, sa eko brhaspateḥ ānandaḥ; śrotriyasya cā-kāmahatasya.

Te ye śataṃ brhaspateḥ ānandāḥ, sa ekaḥ prajāpateḥ ānandaḥ; śrotriyasya cā-kāmahatasya.

Te ye śataṃ prajāpateḥ ānandāḥ, sa eko brahmṇa ānandaḥ; śrotriyasya cā-kāmahatasya—

‘This is the investigation into bliss: Take a youth, a good youth; well educated, full of hope, tough in mind, and strong in body; let him have command of all this earth with its fullness of wealth (for the satisfaction of all his organic cravings); that constitutes a unit of human bliss.

‘A hundred units of such human bliss constitute the unit of bliss of a *manuṣya-gandharva* (a type of super-human angel); (and this is equal to) the bliss of a human being who has realized the spirit of true religion (realized the *Ātman* and is not a slave to organic cravings;

...‘A hundred units of the bliss of *Indra* (the lord of all the *devas*) constitute the unit of *Brahspati* (the guru of the *devas*); (and this is equal to) the bliss of a human being who has realized the spirit of true religion and is not a slave to organic cravings.

‘A hundred units of the bliss of *Brhaspati* constitute the unit of bliss of *Prajāpati* (the Lord of all creatures); (and this is equal to) the bliss of a human being who has realized the spirit

of true religion and is not a slave to organic cravings;

'A hundred units of the bliss of *Prajāpati* constitute the unit of the bliss of Brahman (the Infinite self of man and all nature); (and this is equal to) the bliss of a human being who has realized the spirit of true religion and is not a slave to organic cravings.'

21. Wide Relevance of the *Gītā* Concept of *Rājarsi*

The Upaniṣads do not minimize the importance of physical or intellectual developments and of the human joys at these levels. But they insist that there are higher levels and grades of joy. A mere scholar, therefore, is not highly esteemed in India. Sri Ramakrishna used to compare a mere scholar, one who has not grown morally and spiritually, to a kite flying high up in the sky, but rivetting its attention on the carcasses below. His intellect, though well stocked with knowledge, is in thralldom to his organic cravings. What is great about a sharp intellect, if it has not felt the inspiring and energizing touch of something deeper behind itself, namely, the *Ātman*? The intellect on which only the light of the ever-fluctuating sensory system falls is a spiritually weak and poor intellect; but the intellect on which the light of the *Ātman* falls is wonderfully great and steady and luminous. That is the *Buddhi*, pure reason and pure will, of the exhortation: 'take refuge in *buddhi*'—*buddhau śaraṇam anvicaḥ*, of the *Bhagavad-Gītā*. *Buddhi* alone has the capacity to discipline the entire psychic energy system, to enthrone man in the sovereignty and delight of freedom and equality, and to orient that energy system to human purposes. *Buddhi* is what experiences *bodhi* or spiritual enlightenment; and one who experiences this *bodhi* fully is called *Buddha*.

The philosophy of the *Gītā* is specially relevant to those who work in the field of public administration, if they seriously seek to make their work efficient and constructive, and themselves creative and fulfilled. A good administrator is a *rājarsi*, says the *Gītā* in verse two of its fourth chapter. Now, the term *rājarsi* means, according to Śaṅkarācārya, one who is both a *rājā* and a *ṛṣi* in one. *Ṛṣi* or sage does not necessarily mean a person who goes to the Himalayas and just sits in meditation. A *ṛṣi* simply means one who has grown *spiritually*, who has felt the touch of the infinite resource of the *Ātman* within; a *ṛṣi* is defined as

mantradrāṣṭā, a seer or experienter of spiritual truths. And *rājā* means, not necessarily a crowned head—such heads are becoming a rarity these days—but one *who handles authority and power*. So, when a person combines power with spiritual inwardness, authority with sensitiveness to ethical and human values and social responsibilities, that person becomes a *rājārṣi*. The greatness of a *rājārṣi* is the product of work efficiency combined with ethical and moral efficiency. And this is achieved by the processing of human psychic energy into *buddhi*, through education in the context of one's life and work.

When power becomes humanly oriented, it becomes spiritual, and the man or woman who handles such power becomes a spiritual person with a socially oriented will. He or she may not go to any temple, church or mosque; may not bathe in any holy river; may not do any ritual; but he or she has grown spiritually. With that growth comes a new energy resource which will help him or her to withstand temptations small or big, and keep oneself steady in the path of integrity, justice, and dedication to service. Says Swami Vivekananda in his *Karma Yoga* (*The Complete Works*, Vol. I, p. 93):

This attainment does not depend on any dogma, or doctrine, or belief. Whether one is Christian, or Jew, or Gentile, it does not matter. Are you unselfish? That is the question. If you are, you will be perfect without reading a single religious book, without going into a single church or temple. Each one of our Yogas is fitted to make man perfect even without the help of the others, because they have all the same goal in view. The Yogas of work, of wisdom, and of devotion are all capable of serving as direct and independent means for the attainment of *Mokṣa* (spiritual liberation). "Fools alone say that work and philosophy are different, not the learned" (*the Gītā*). The learned knew that, though apparently different from each other, they at last lead to the same goal of human perfection.

22. Significance of Homeostasis in Evolution

Nature has endowed us all with a physiological capacity in our ophthalmic system to balance ourselves physically in such a way that we can stand and walk, without falling, on a minimum of feet support. But we have to gain, by our own efforts, a new spiritual capacity for *emotional* balance; and mother nature has also endowed us with the organic capacity to achieve this psychological balance. That is what our higher brain is meant for;

according to modern neurology, it is meant to be a controller and guide of our entire sensory, neural, and psychic energy system, with a view to giving man the taste of spiritual freedom. Vedānta considers the higher brain as truly higher, only when it develops this capacity and evolves into *buddhi*.

Says neurologist Grey Walter (*The Living Brain*, p. 16):

The acquisition of internal temperature control, thermostasis, was a supreme event in neural, indeed in all natural history. It made possible the survival of mammals on a cooling globe. That was its general importance in evolution. Its particular importance was that it completed, in one section of the brain, an automatic system of stabilization for the vital functions of the organism—a condition known as homeostasis. With this arrangement, other parts of the brain are left free for functions not immediately related to the vital engine or the senses, for functions surpassing the wonders of homeostasis itself.

The matter is epitomized in a famous saying of the French physiologist, Claude Bernard: *La fixité du milieu intérieur est la condition de la vie libre*, (a fixed interior milieu is the condition for the free life.)

Again, (*ibid*, pp. 18-19):

For the mammals all, homeostasis was survival; for man, emancipation ...

The experience of homeostasis, the perfect mechanical calm which it allows the brain, has been known for two or three thousand years under various appellations. It is the physiological aspect of all the perfectionist faiths—*nirvāṇa*, the abstraction of the *yogi*, the peace that passeth understanding, the derived “happiness that lies within”; it is a state of grace in which disorder and disease are mechanical slips and errors.

23. Homeostasis and Yoga

The *Gītā* defines its philosophy of yoga, the technique of its comprehensive spirituality, as *samatvam*, ‘equanimity,’ emotional balance, and as *karmasu kauśalam*, ‘efficiency in action.’ It is a double efficiency, namely, productive social efficiency without, the *rājā* component, and personal spiritual efficiency within, the *ṛṣi* component, of its *rājārṣi* concept. This is the *yoga* that makes every worker into a *rājārṣi*—the administrator, the simple artisan, and the housewife. *Physical nature’s powers tamed and creatively used is civilization; man’s powers tamed and creatively used is culture and spirituality.*

Often, when a person achieves power, he does not know how to digest it, how to use it for the good of man. He becomes *inebriated* with it, just as a man becomes intoxicated with *madhu* or *sura*, i.e., wine. The Sanskrit word for inebriation is *mada*; and the *Mahabhārata* tells us that it should be converted into its reverse, i.e., *dama*, which means perfect self-discipline and self-control.

And this *dama* (perfect digestion of sensory energy which is the opposite of *mada* or inebriation) and its sister discipline of *śama*, perfect digestion of psychic energy, constitute the moral and ethical self-discipline of man, according to every system of Indian religion and philosophy.

By means of such self-discipline alone can one digest power, be it political power, intellectual power, or money power, and give it a humanistic orientation. By mere intellectual development alone, you can never digest either power or any tendency to exploit or harm other people. But a slight growth in spirituality arising from such self-discipline can make all the difference. Such spiritual growth is the birthright of every man, woman, and child, says Vedānta, because it is built into, is inherent in, all human beings.

Says Shakespeare about such indigestion and inebriation of power in his *Measure for Measure* (I. ii. 117-22):

. . . . but man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
plays such fantastic tricks before high heaven,
As makes the angels weep.

24. Conversion of all *Mada* into *Dama*

The science of man in depth, the science of *adhyātma-vidyā*, must therefore be imparted to children from an early age, so that they may increasingly take on themselves the responsibility to train themselves in character-efficiency and the humanistic impulses. They must be impressed with the truth that enormous energies, of ascending levels of subtlety, immensity, and inwardness, lie asleep within them, and that muscle power and brain power are not the only forms of energy that they hold within.

themselves, or that they should educate themselves to manifest. Says the *Mahābhārata* (V. 34, 42):

Vidyā-mado dhana madaḥ
trītyo 'bhijanomadaḥ;
Ete madā-valiptānām
eta eva satām damaḥ—

'Inebriation of knowledge, inebriation of wealth; and inebriation of genetic pedigree as the third; these are *madas* (inebriations) only for the unrefined or uncultured; but to the good and the righteous, these become *dama* (perfect digestion and discipline of the sensory energies).

The *Gītā* describes the technique of converting all *mada* into *dama*, by the steady unfolding of one's inherent spiritual energy resources; and that technique is covered by the single word referred to above, namely, *yoga*. Be not merely a mechanical worker, be a creative worker, be a *yogi*, says the *Gītā* (VI.40): *tasmāt yogī bhavārjuna*—'therefore, be a yogi, O Arjuna.' Whoever you are, whatever be your field of work—farmer, industrial worker, administrator, politician, housewife—be a yogi, exhorts Śrī Kṛṣṇa. Combine your physical and mental energies with your inborn spiritual energy resources; and give that combined energy system a human orientation, and work for the good of all. That is the energy of character-efficiency, the best form of human energy.

Man must be rich in emotion; even animals are rich in emotion. Can a bird build its nest without the stimulus of emotion, asks the great neurologist Sherrington. Emotion controlled by will and directed to work is efficiency, says Swami Vivekananda. Here the energy of will comes into play. And character-efficiency is centred in a socially-oriented will, a dynamic man-ward love in action.

We are all summoned by Vedānta to bring out the greatness that is already built into all of us. That is the meaning of its great dictum: *Tat Tvam Asi*. Whenever one is tempted to do a wrong, let him or her remember this great truth of *Tat Tvam Asi*, or *Cidānandarūpaḥ Śivo'ham*, as Śaṅkarācārya sings in his famous *Nirvāṇa ṣaṭkam*. Men and women will then realise that wrong-doing is not in their true nature, that there is something

infinite and pure and luminous within them, memory of which can overcome all temptations.

25. *The Pre-eminent Role of the Political State*

When this knowledge becomes a part and parcel of a person's awareness, he or she becomes naturally, effortlessly, spontaneously moral and good. Be they living at varying stages of spiritual growth, such persons, filling political and administrative positions, can transform creatively the whole human situation in our country. Vidura's exhortation to Yudhiṣṭhira in the *Mahābhārata* about the pre-eminence of the political state rings most true today (12.70.6):

*Kālo vā kāraṇam rājñāḥ rājā vā kāla-kāraṇam;
Iti te saṁśayo mā bhūt, rājā kālasya kāraṇam—*

'Is time the cause of the political state or the state the cause of time? Let not this doubt assail you; for it is the political state that creates and determines the times (in which we live)'.

Today we need, in politics and administration, men and women who have achieved at least the minimum level of spiritual growth, and not those who have got arrested at the merely physical or the merely intellectual levels. The welfare of the nation needs increasing numbers of persons who have combined in themselves two types of heroism, namely, *the heroism of manliness and the heroism of spirituality*, and who, therefore, handle the power and authority invested in them by the nation with the harmonized energy constituted of character, dedication, and practical efficiency. Even an ounce of this *Dharma*, even a little of this *ādhyātmikā* energy, can do immense good to the nation and to the world at large, as attested by the *Gītā* verse quoted earlier (II. 40): *Svalpamapyasya dharmasya trāyate mahato bhayāt*.

26. *The Science of Human Energy Resources: Its Universal Appeal*

I have found that this science of the spiritual energy resources in man is a most intriguing and fascinating subject to thinking people in all countries, including those in Marxist countries. In October 1977, when I was addressing the Moscow

State University on the subject suggested by the University, namely, *Swami Vivekananda: His Humanism*, I had referred to Swami Vivekananda's humanism deriving sanction and strength from the Ātman, from the Vedāntic truth of *Tat Tvam Asi*, the truth of the infinite divine dimension in every human being, unlike the humanism, even the scientific humanism, of the modern West, which has no insight into this depth of the human personality. During the stimulating question-answer session that followed, one of the professors asked, what turned out to be, the main question of the session: 'Is there such a spiritual focus in man? We would like to know more about it.'

In the course of my reply, I said: 'Yes, due to the proved limitations of the current Western humanistic philosophy, the social evils of Western society are already invading your Marxist society as well. Vivekananda helps you to deepen that philosophy with the *science of man in depth* taught by India's Vedānta. This science tells you today that, along with the valuable socio-economic and political measures to develop man in your Marxist society, never forget to take measures to help man to unfold this spiritual dimension within him. Then only will you succeed in evolving a healthy peaceful social order in your country, enabling you to realise the Marxist and Communist ideal of the eventual withering away of the political state itself.'

The questioner thanked me for bringing this Vedāntic philosophy of humanism to them; and one of the professors presented me with an autographed copy of his book on Swami Vivekananda in Russian, carrying a picture of the Swami on the cover.

If other nations need this science, we in India need its understanding and practical implementation in our own country still more, if we are to achieve our noble national objective of total human development for a seventh of the human race. Our politics and administration must be geared towards the realization of that objective; for this, we shall need batches of men and women with vast energies integrated within and oriented to human purposes without. The current dismal national scene of callousness, inefficiency, senseless political violence, and corruption only indicates that somewhere something has gone wrong with us as human beings. While schooling facilities have expan-

ded, bringing in vast sections of our people to education, sensitiveness to human values has contracted. Education has come, but culture has tarried! And education without culture makes for cleverness and crudeness, and even crookedness. These can be remedied only when we take the next step in education, namely, marching towards spiritual growth, towards *ādhyātmika vikāsa*, through the same education continued to moral and spiritual dimensions. Along with the development of scientific and technical efficiency for successfully dealing with the outer world, we must ensure the development of a spiritual efficiency within, so that a total human development of man-making and nation-building can take place within our generation. Our life and work should have the powerful stimulus of this motivation today.

27. Conclusion

This evening, I have tried to indicate to you only some aspects of this great subject; but I wish you to remember, and also ponder deeply over that sentence of Śaṅkarācārya referred to earlier, which contains so much of precise scientific knowledge about man, compressed in a small statement, namely, that every human being possesses energy resources which are organized in an ascending scale of subtlety, immensity, and inwardness: *sūkṣmā, mahāntaśca, pratyagātmā-bhūtāśca*. Try to manifest the deeper and vaster and purer energy resources that are within you. You will then become a person with a stable and steady, rich and pure reason and will. It is evident that it is the forces within man that, projected without him, create tension and disorder or peace and well-being in society. Outside stability can therefore be established only by stability within. As remarked by Dr. S. Radhakrishnan in his famous book *Eastern Religions and Western Thought*:

The passions of the heart upset the balance of the mind and the even course of the world.

The preamble of the UNESCO is part of a political document; but it is a political document that contains, for the first time, a spiritual message when it proclaims:

Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.

If you want to evolve a healthy society, the inner man must be fully nourished, fully strengthened, and fully stabilized emotionally. Only then will he project a pattern of excellence all around him. Today, many people in India, holding power and authority, are spiritually weak and ill-nourished; they consequently throw out of themselves only hatred, violence, selfishness, and corruption; *they become tempted, corrupted, and fall down at the touch of even a mild breeze of temptation.* The result is chaos and confusion everywhere. That is why this *science of man in depth*, this *adhyātma-vidyā*, holds the key to all healthy national development in our country. The energy resources which that science and technique will make available for our people will help them to *digest and assimilate* all other energy resources, like knowledge, power, wealth, and position, now being increasingly made available to our people through physical science and technology and our socio-economic development programmes. That is the only way to make economic development subserve allround human development, instead of becoming toxic to the human system and ending up in digesting him! Such a result, as observed by the eighteenth-century English poet, Oliver Goldsmith, will be a national tragedy for us today:

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay!

We have to ask: Why should men decay when wealth accumulates? And the clear answer comes: because wealth digests spiritually weak man instead of man digesting wealth; and that latter digestion is a spiritual digestion similar to man's physical body digesting the food ingested and gaining growth and strength thereby. This is the finest and sweetest fruit of all true education—*sā vidyā yā vimuktaye*—that is knowledge which liberates, which gives freedom; and freedom is a spiritual value. And our nation will be marching in the direction of true human progress when millions of our people will experience this value of spiritual liberation in this very life and not as a post-mortem promise.